

THE HOME
MISSIONARY
HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT TO LIFE ETERNAL.— *John 4:36.*

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THE TWO CHURCH-BUILDERS.

AN ITALIAN LEGEND.

A FAMOUS king would build a church,
A temple vast and grand ;
And, that the praise might be his own,
He gave a strict command
That none should add the smallest gift
To aid the work he planned.

And when the mighty dome was done,
Within the noble frame,
Upon a tablet broad and fair,
In letters all aflame
With burnished gold, the people read
The royal builder's name.

Now when the king, elate with pride,
That night had sought his bed,
He dreamed he saw an angel come
(A halo round his head),
Erase the royal name, and write
Another in its stead.

What could it mean? Three times that night
That wondrous vision came ;
Three times he saw that angel hand
Erase the royal name,
And write a woman's in its stead,
In letters all aflame.

Whose could it be? He gave command
To all about his throne
To seek the owner of the name
That on the tablet shone ;
And so it was the courtiers found
A widow poor and lone.

The king, enraged at what he heard,
Cried, "Bring the culprit here !"
And to the woman trembling sore
He said, "'Tis very clear
That you have broken my command ;
Now let the truth appear !"

"Your Majesty," the widow said,
"I can't deny the truth ;
I love the Lord,— my Lord and yours,—
And so, in simple sooth,
I broke your Majesty's command.
I crave your royal ruth !"

"And since I had no money, Sire,
Why, I could only pray
That God would bless your Majesty ;
And when along the way
The horses drew the stones, I gave
To one a wisp of hay !"

"Ah ! now I see," the king exclaimed,
"Self-glory was my aim ;
The woman gave for love of God,
And not for worldly fame.
'Tis my command the tablet bear
The pious widow's name !"

— *John G. Saxe.*

THE MESSAGE OF JESUS.

THE message of Jesus to every man, rich or poor, weak or strong, ignorant or wise, is THE CROSS. In whatsoever form he puts it, whether in parable or principle, miracle or command, the cross is the heart of every message ; not a cross but *His* cross—the cross of absolute self-renunciation which he carried in his heart. In Christ's teachings the cross was something else than an arbitrary contrivance for populating heaven. The gospel of our Lord knows of no reconciliation *by* the cross that does not begin with a reconciliation *to* the cross. Being reconciled to God has a vaster meaning than being reconciled to the comfortable reception of certain benefits from God's hand. It means the apprehension of the law of God's life as the law of our lives. And sacrifice is the law of the life of God. The creation involved an

infinite sacrifice. Out of the travail of God humanity was born. Before earth's sinning, sorrowing ages began, with infinite sorrow God consented within himself to their beginning. The sorrow of Gethsemane was in God's heart before he breathed life into man; and the suffering of the cross continues in the Father-heart till sin vanishes from the hearts of his children.

The moral progress of the race has been through sacrifice. It is the divine order of culture. The race's divinest types are always dying that the race may live. The world has thriven on the sufferings of those who have loved it and given themselves for it. Every new truth which men have learned has been read in the blaze of martyr fires. Every great reform has been won at unreckonable cost. A Calvary is the tribute freedom always claims from men. Every commercial privilege which an American enjoys was purchased on Golgotha. We are not our own; and that which we have is not ours. Every breath of our bodies and every opportunity of our hands, hearts, and brains, were bought for us with immeasurable sacrifice. Our little lives are surcharged with the blood-bought wealth of the centuries; and not one of us, if we could live to the age of Methuselah, and hold in our grasp the wealth of the continents, could begin to pay the future the debt we owe the past. Sacrifice is not life's accident, but life's law. No man has a moral right to live other than a sacrificial life in this world of sin and sacrifice. Lotze affirms that no life is moral which is not self-sacrificed in the service of others. No Christian is true to his Christ, nor has grasped the meaning of the cross, who is not a vicarious sufferer for his fellow-men. The cross was not our release from, but our obligation to, sacrifice. And whenever there is a heart with the passion of Jesus, there will be a life straitened till its mission be accomplished. Wherever there is a soul pulsing with the life of God, there will always be sacrificial hands uplifting humanity to higher things.

Now, the reason this message of the cross has so much larger an application to men of wealth, is that they have the larger opportunities and possessions to sacrifice. They have the weapons of love. Christ offers no different terms of discipleship to any American man of wealth than he offered to Matthew at his custom-table. The centuries have not bulged the needle's eye. It is as hard to enter now as when Christ mentioned its smallness to the rich Pharisees. Christ was infinitely pitiful to the weak, the poor, the thriftless, the sinful, the ignorant; but to those who sought to hallow coveteousnes with religious

forms, and convert piety into a cloak for greed, he had but wrath and scorn and scourges. . . .

The claim of God to Christ's service is the claim that rests upon us all. The Lord did not die to give us an opportunity for self-seeking. We are not here on a vacation from God. He sends every man of wealth forth to be a saviour of his fellow-men; and the business man who fails to be a little Christ to the world has made a disastrous and irreparable business failure. A man of business has no more right to make personal profit the supreme purpose of his store, his shop, his capital, his factory, his railway, than Jesus had to work miracles for personal profit. We have no more moral right than our Lord to direct our social, domestic, or financial affairs for personal ends. The Christian has no more right to an unconsecrated horse, or house, or dress, than Christ to an unconsecrated cross. We are not our own; we are bought with a price; and nothing short of an unreserved surrender of self-interest to God's interest in humanity, is moral or just. Not to be self-sacrificing in others' service is injustice. To be unloving, even to the unlovable, is to be ungodly. — *George D. Herron, in Message of Jesus to Men of Wealth.*

THE SIGNS OF THE TIMES.

THE first few numbers of the *Signs of the Times* in its new form, are now out, and no doubt most of the readers of this article have had the privilege of examining them, and noting the improvements that have been made. For the benefit of those who may not have seen the paper, we will say that it has been increased to sixteen pages, and the page slightly enlarged. The following departments will be maintained: Editorial, Miscellaneous, Doctrinal, The Mission Field, The Home Circle, Health and Temperance, Our Work and Workers, International Sabbath-School Lessons, Notes and News, and Publishers' Department.

A large amount of space will be given to the discussion of Bible themes, both theoretical and practical; special attention will also be given to the department devoted to the mission field. In short, a vigorous effort is being made to furnish a paper specially adapted to pioneer missionary work. In the past, the *Signs*, in the hands of the tract societies and missionary workers, did an excellent work as a medium for disseminating the principles of truth. Scores who are now active members of our churches in all parts of the land, bear witness to the fact that their interest was awakened, and

conviction first came from reading the *Signs of the Times*, which was sent to them, perhaps by some unknown party.

There is still a broad and promising field for this line of missionary work, and now, while the evenings are long, giving all an opportunity to read, is the best time to send out the paper. The price is put very low — \$1.25 in clubs of ten or more — to encourage tract societies and isolated missionary workers to use the paper freely. Every church ought to take a club, and remail them, following up the work by personal correspondence. Such a course will not only result in placing the precious truths of the gospel before those to whom the paper is sent, but will bring a blessing to those who do the work also; for it is written, "He that watereth shall be watered also himself."

The matter of taking clubs of the *Signs* for missionary work should be taken hold of at once, as the best season for work will soon be passed. In one society with which the writer is acquainted, a meeting was called, and the importance of missionary work was discussed. It was decided to take a club of the *Signs*. Each one present stated the number of papers he would pay for, and paid the subscription for the first quarter. A committee was appointed to wait on those who were not present, and ascertain what they would do, and the order was sent in for the papers immediately. The expense of postage and wrapping will be taken out of the funds raised by the fourth Sabbath collections.

In the particular instance of which we speak, it was decided to hold weekly meetings, at which missionary themes will be discussed, plans be laid for carrying forward the local work of the society, instruction given in missionary letter writing, the papers wrapped and addressed, etc., etc. Such meetings, with a little planning and preparation, may be made both interesting and instructive.

Will not the friends of the *Signs of the Times* rally to its support, organize for a vigorous campaign, and send in their orders for clubs at once?

DAN T. JONES.

CAN WE AFFORD NOT TO DO IT?

A LETTER from a laborer in one of our conferences contains some points which will, we think, be of interest and profit to all. Talk these points over in your meetings, brethren, so that all may be benefited. The Lord has spoken to us repeatedly on this subject, and yet is it not possible that many of our laborers who visit among the churches might report

the same thing? In reply to a letter asking about the interest in the foreign missionary work, this brother says: —

"I find this, that our people generally are not reading up as they should. Many of them do not take our periodicals. They complain that they are too poor; and a few are, no doubt. And some who do take them do not read them; or, at least, only partially. They think, if they take the papers and give them to their neighbors, that their duty is done. And then they think it very strange if their neighbors or friends, to whom they send them, do not read them, when they themselves do not do so, excusing themselves on the ground of being so busy that they have not time.

"Also I find that our people do not read God's word, and study it as they should; and the 'Testimonies' are read and studied by but few — all on the plea of 'no time,' 'too much to do.' I meet this everywhere, with few exceptions. 'I ought to read and post up on these things,' they say, 'and I would do so; but I cannot get time.' And when the matter is urged, they resolve to do better; but alas! many of them drop back, and soon are where they were before.

"When I find those who study their Bibles faithfully, read the 'Testimonies,' and live out what they learn, take our papers and read them,—such ones are ready for every good work, and it is from such dear souls that we get the most of our contributions to foreign missions. The secret of it all lies in a consecration to God, and the dwelling of Christ within. If we could only get our people thoroughly converted, their lives with all they possess given wholly to God, then we would see the mighty power of God manifested, and the message would go with power."

We cannot afford not to take time to keep pace with the work. Because Christ foresaw our danger in this respect in this very time, he has said to us, "Take heed to yourselves, lest at any time your hearts be overcharged with . . . cares of this life, and so that day come upon you unawares." Cast the "cares of this life" upon Him who "careth for you," hard-working brother, and make it the first concern of your soul to take time to know God and the power of the world to come, and learn how marvelously the Lord is working in home and foreign fields. "Is it gold you are seeking for? The streets up there are paved with gold." W. A. S.

How easy it is to do God's will after we have learned to love him with all our heart!

FAITH IN CHRIST.

THERE have been many definitions of faith, by the exercise of which we have an interest in Christ for eternal life. In actual experience faith includes trust, which is the word continually used to convey the same thought in the Old Testament. Here is an explanation in acrostic form:—

F—Forsaking

A—all

I—I

T—take

H—Him.

That is, leaving off anything like relying upon ourselves—for we can neither save ourselves nor one another—we accept Jesus Christ as Saviour and Lord. The *forsaking* is necessary before the *taking* can be real. When we have accepted Christ as Saviour, we place ourselves under such an obligation as compels us forever to serve him, and that service is a privilege high above any that can be conceived, for he is King of kings and Lord of lords.—*Sel.*

SHORT SERMONS.

Faith is the Christian's sight.

Real love never works for pay.

Full salvation is not a salvation full of self.

Preaching that is aimed at the head hardly ever strikes the heart.

True religion always yields obedience to a "Thus saith the Lord."

No man has a right to keep money in his pocket that belongs to God.

If you love your enemies, you may depend upon it that the devil hates you.

The only way Christ is seen upon this earth to-day is in the lives of living men.

A child is loved by God because it has no opinions and wants to learn something.

You can write it down as true that whenever there is love there will be sacrifice.

If you are rejecting Christ, you are rejecting the restoration of God's image in you.

The world has never been able to give any one a peace the devil could not break.

The way the Lord values a gift is by looking upon what is left after the gift is made.

Life is not so short but that there is always time enough for courtesy.—*Emerson.*

Example is more contagious than smallpox and there is no way of vaccinating against it.

The more men love the law of God, the more they will see the guilt in violating it.—*Dr. Spring.*

While we are looking after the interests of Christ in this world, he is looking after ours in heaven.

It is one thing to know God's word *by memory*, and quite another to know it *by heart*.

Let others see Christ in you, moving, speaking, and thinking. Your actions will speak of him if he be in you.

In sickness let us not so much say, Am I getting better of my pain? as, Am I getting better for it.—*Shakespeare.*

Trust not the insolvent world; it has cheated every creditor that ever trusted it; and it will cheat you.—*Hannah More.*

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—*Ruskin.*

Who is wise?—He that is teachable. Who is mighty?—He that conquers himself. Who is rich? He that is contented. Who is honored?—He that honoreth others.

Evangelist Morrison says that Christians who burn up money, while millions of heathen are perishing without Christ, may have some smoking to do in the next world.

When one about to unite with the church was asked under whose preaching she was converted, her reply was, "Under nobody's preaching; it was under Aunt Mary's living."—*Golden Rule.*

Remember that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested is mere carnal confidence. Fair weather is no trial of faith.—*Spurgeon.*

Do not expect success in your work without being connected with the power of God. The electric light is a bright, shining light, not because of the carbons used, but because of the power behind them.

People cannot be bought out of sin, nor educated out, but loved out. "God so loved the world." That is the keynote of redemption, and must guide and sustain the song to its finishing chord.—*Dr. D. Parkhurst.*

Mr. Moody once asked a wealthy man if he desired to assist in a certain missionary enterprise. The man replied by saying he supposed he could do as much as the poor widow did; he could give his mite. Mr. Moody told him he would not ask him to do so much as that; but if he would give half as much as she did, he would be satisfied, for she gave all that she had.

Bible Workers' Page.

CONDUCTED BY E. J. WAGGONER.

THE SPIRIT OF PROPHECY.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

One of the strongest proofs of the divinity of the word of God is the fulfillment of prophecy. Everybody knows that it requires supernatural skill to foretell future events. Men may conjecture, with a possibility that they may guess right, in part; but when events are recorded in detail, hundreds of years before they occur, men must admit that it is only by the power of God.

The reader may now hastily say: "That is all very well as far as prophecy is concerned, but it does not prove anything for the remaining portions of the Bible; it does not require the special power of God to enable one to write history; anybody can record what takes place before his eyes." A little experience, or even a little reflection, will show any one that it is not as easy to write accurate history as some people imagine. It is one thing to describe a thing as it appears, and quite another thing to give the exact truth concerning it. But the whole question, so far as the Bible is concerned, is settled by a consideration of what is comprehended by the term "prophecy."

First, what is a prophet? This is answered by a comparison of Ex. 4: 10-16 and 7: 1. We will summarize the first mentioned passage, and not quote it entire. The Lord had told Moses to go to Egypt to deliver his people, but Moses had objected because he was not eloquent. When the Lord removed this objection, by saying that he had made man's mouth, thus implying that he can quicken the stammering tongue, Moses still begged off. Then the Lord told Moses that his brother Aaron was coming to meet him, and that he should speak with Aaron and put words in his mouth; "and I will be with thy mouth and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." The Revised Version renders this last, "He shall be to thee a mouth, and thou shalt be to him as God."

Now turn to Ex. 7: 1: "And the Lord said to Moses, See, I have made thee a god to Pharaoh; and

Aaron thy brother shall be thy prophet." Aaron was a prophet to Moses, because he was his spokesman; he was in the place of a mouth to Moses. Therefore, a prophet is one who speaks for another; and a prophet of God is one who speaks for God, or through whom God speaks. It follows, also, that prophecy is anything that is spoken for God — whatever one speaks from God. Prophecy need not necessarily be a direct prediction of some future event; but if God speaks through a man, even to tell a thing that is past, that is prophecy. Recall the fact that the Samaritan woman perceived that Jesus was a prophet, because he told her what had already taken place. See John 4: 17-19.

Read now Rom. 15: 4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures, might have hope." Also 1 Cor. 10: 11: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." The things that happened to the Israelites are recorded for our admonition; they were not written for their sake, but for our sake. In every circumstance in life we can find in the sacred history something that will exactly meet the case, and furnish instruction or reproof. The Scriptures equip a man for every good work. In the history of God's dealing with his people in the past, we have warning and instruction for every possible circumstance that can arise in our experience.

Now compare the foretelling of the events that are taking place in these last days, with the recording of the history. In the former we readily recognize supernatural power. We know that nothing less than divine wisdom could so accurately have foretold the things that are now taking place. Well, then, what but the same divine wisdom could have moved the men who wrote the historical narratives to select out of the events of hundreds of years just those things that should exactly fit when the things foretold should come to pass? Is it not clear that there is the same miracle in the one case that there is in the other?

Only divine wisdom can know the truth of what is taking place. Men look at things as they seem to be; God looks at them as they are. That in the Bible we have the exact truth concerning the things of the past, is shown by the fact that the record exactly fits the cases of all men in all times. The history was written by One who knows the heart of man and man's needs. And no one but God could select, out of the multitudes of events, the things that cover every case, and not have a single unnecessary thing.

Inasmuch as divine wisdom and power are infinitely above human comprehension, we cannot compare miracles so as to tell which are greatest, and

From the pastor of an Evangelical Lutheran Church in North Carolina :—

"I have read the *American Sentinel* for several months past, and desire to express my thanks for the pleasure and profit thereby derived. I heartily indorse its position upon the Sunday question, being a firm believer in the ability of religion to prosper without the aid of the State. I am also an American citizen, by birth and heritage of three generations before me, and as such I firmly believe in 'equal and exact justice to all men, of whatever state or persuasion, religious or political.' I am opposed to the exemption of church property from taxation, as being contrary to the principles upon which our government is founded, and to Sunday laws for the same reason."

From a lawyer in North Carolina :—

"A copy of 'Civil Government and Religion' has been received and read. The views taken by the author, allow me to say, are, in my humble opinion, correct. The perusal of this book has given me much pleasure. Please accept my thanks for the same."

From a lady in Nova Scotia, in reply to a letter addressed to her son :—

"You say at the request of a friend you have been sending those papers. God bless you and that friend who has so kindly sent them. I have enjoyed the reading of them. My son is away nearly all of the time, and he is like most of the people down here; they look more to what the minister says than they do to what the Good Book says. The reading in your papers has been a great comfort to me in my lonely hours. There is nothing but solid food in them. I read them, and where I can get a hearing, I go and read them to my neighbors. I have set some of them to searching the Scriptures, and I trust the papers are doing them good. I thank you very kindly, and if you continue to send them, may God reward you for your kindness. I would gladly send you the pay for the paper if I had it in my power, but it is impossible for me to do so. The subject of the annihilation of the wicked seems to trouble me. I cannot see the point just clear. The four tracts you sent on the second coming of Christ have made the subject plain to my mind. I have sent some of them to my neighbors, and the last one I am going to give to our minister. Please send some more on the second coming of Christ; it is very essential that we all should hear such good news."

From a lady in North Carolina :—

"The friend with whom I have been staying, and whose school I have been teaching, is very much opposed to the course I have taken, as I mentioned in a former letter. She has been in the mission field a good many years, consequently has much influence in helping those who have not been so long in the field, to obtain employment. Now, since she finds my views in regard to the Sabbath remain unchanged, she says she does not think I ought to be employed as a teacher any longer. I do not fear; for the same kind Hand that led her to assist me will still uphold me. The eternal God is my refuge, and underneath are the everlasting arms. Sometimes I forget that his grace is sufficient for us, and that his strength is made perfect in our weakness, and I get discouraged and weary, and want to leave all and go home. Now do not call me a coward when you read this, for the feeling does not last long. A few days ago I felt so utterly discouraged that I cried out in anguish of spirit, 'Dear Father, please take me away from all the sin and sorrow—take me home;' but the answer came back, 'Not now, my child; there is more work for thee.' Then I prayed for patience and strength, and they were given, and I soon came from

under the cloud, not rejoicing as some do,—I do not think I will ever get to that,—but with a heart at rest and trusting. . . . Since writing the above, I have received an appointment for a seven months' school."

From a Danish brother in Australia :—

"God has richly blessed us in keeping his holy Sabbath. You asked me if I lost my situation. No. When I got your first letter, I had just started piecework. As soon as we got your letter, we started to keep the Sabbath. Now I will tell you how God has blessed us in keeping his Sabbath. As I could not get a Sabbath-keeper to help me, I had to have a first-day-keeper, so I could not work more than five days in the week, as I could not do any thing with it by myself. I work about the house on Sunday. We two get more work done in five days than three others get done in six days, doing the same work, and working near us; and I know and believe it is God's blessing on us for not working on his holy Sabbath. My mother received the papers and tracts, but it seems that nothing will change her mind. We have received the books and papers you sent all right, and are very thankful to you for them. We send you ten shillings to pay for the book you sent and for *Sanhedens Tidende*. Please send that paper to my mother. She likes that paper best, and it might open her eyes. The book you sent is just the book we longed for. Please let us know if we can get the other two volumes. She must be a good Christian woman to write such a book. We are receiving the *Bible Echo* from Melbourne, and it is a good paper. It makes us glad to see the work going forward. Brother Tenney has told us that we are the only ones who have accepted the truth in Queensland. With God's help and grace, we will keep it till he comes, and we believe it won't be long. If God wills, it won't be long till I go canvassing."

From a gentleman in North Carolina :—

"I most heartily indorse the positions taken by the *Sentinel* in defense of the liberties guaranteed to us under our National Constitution. I did not even know that there was an organized force at work, endeavoring to overthrow our government by establishing or adopting a particular religion and the enactment of Sunday laws, until I commenced reading the *Sentinel*; but I find such is the case, and that to a very great extent. I hope the *Sentinel* will never cease to fight for the principles for which it has been contending since my acquaintance with it, so long as it shall be able to buy paper, ink, and type, and pay men to do the printing. We people down here in North Carolina do not want to see Church and State united, nor do we want laws enacted to make men religious; for we believe this is beyond the power of legislation. God alone, by the influence of his Spirit and grace, can make men religious; and, in my humble opinion, no man or set of men will ever be able to benefit the religious standing of the people by the enactment of Sunday laws, religious laws, or any other kind of laws having that end in view. I will be pleased to read further on the subjects discussed by the *Sentinel*, and at the same time ask to be permitted to say that I am as well pleased with the book 'Civil Government and Religion' as one can be. Had I not learned from these sources the dangers ahead, I might have fallen into line with the error when it came along; but now I will know it when I see it, though it may have on 'sheep's clothing.'"

HE is not necessarily great who makes few mistakes. But he is great who acknowledges his errors instead of defending them when he sees them.

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

THE UNITED STATES.

THIS is the field for this month's study. It gives us opportunity to note the work that is being done among the various nationalities in our midst. During the last ten years, over five million immigrants have entered our ports, and the census for 1880 showed that at that time there were nearly seven million foreign-born residents in the Union, or about thirteen per cent of the total population. The greater part of these were from Great Britain and Germany. This movement of the world's population shows the importance of the ship mission work in the great ports abroad, and in this country. New York is the gate through which most of the immigration passes, and Brother Daniel Thomson has favored us with a short sketch of his work among those who are seeking homes in our favored portion of the New World.

AT THE GATEWAY OF THE WEST.

By means of the large ocean steamers, immigrants are continually being brought to New York City from the different countries of Europe. After the steamers arrive at the docks, and the cabin passengers are landed, the steerage passengers, constituting the greater number, are taken direct to the Barge Office on lighters, or large barges, and examined. Paupers, contract laborers, aged and helpless people, and others likely to become a burden to the government, are not permitted to land; they are sent back on the ship's return, at the expense of the company that brought them.

After they have been registered, about one fourth of those who are permitted to land, stop at New York and adjoining cities. The greater part, however, are again embarked on the same lighters, and taken to the large railway stations, where they resume their journey to their new homes in the West.

These steamship companies (about twenty in all) carry emigrants in large numbers, and at very low rates. Some steamers bring as many as 1,400 steerage passengers at a time, and it is not at all uncommon for many of them to bring 1,000 each.

While the emigrants are in the Barge Office, the missionaries have the privilege of distributing (free of charge) papers, tracts, New Testaments, and other religious publications among them. New Testaments are furnished by the New York Bible Society. I go to the Barge Office at 7:30 or 8 o'clock A. M., and stay until the last ship discharges her passengers, which is anywhere from 3 to 9 P. M.

Although the immigrants represent at least twenty nationalities, in large numbers, we have publica-

tions in only seven languages to give them. We have the truth for them in the English, German, French, Holland, Swedish, Danish-Norwegian, and Italian languages. I could use to advantage our publications in Finnish, Russian, Bohemian, Polish, Slavic, and Hebrew.

Of these twenty nationalities, there are more Jews coming at present than any other. Many of these are not allowed to land, but are sent back on the ship that brought them. Many Irish Catholics are also arriving, and very rarely are any of them sent back. The Jews cannot read our English papers, and the Catholics will not.

Barge Office, New York.

DANIEL THOMPSON.

PROGRESS OF THE WORK AMONG THE SCANDINAVIANS.

DURING the past year, the work among the Scandinavians has made some progress. In the line of canvassing, a great and good work has been done. The preaching and Bible work has been comparatively small on account of scarcity of laborers.

In Minnesota, Wisconsin, Iowa, Illinois, Kansas, Nebraska, and South Dakota there are many Scandinavians. In Chicago alone there are more than 100,000. In all these States we have churches. In Iowa there are about 600 Sabbath-keepers. We have no means of knowing the exact number of Scandinavian Sabbath-keepers in America. It is probably some over 2,000. In North Dakota, Michigan, Pennsylvania, Colorado, Oregon, and several other States there are also many Scandinavians and quite a number of scattered Sabbath-keepers.

We have at present seven Norwegian and Danish and three Swedish ministers, but only about half this number spend all their time in the work. Two of them are employed as teachers in Union College.

In the latter part of 1890, Elder O. A. Johnson labored two weeks in Nebraska. He stated in his report that for two years the brethren there had had no preaching. About the same time, Brother Hoen began to labor in Omaha. The camp-meeting in August was attended by twenty-five Scandinavians, who had preaching in their own language. In September, when Union College was dedicated, the writer, together with Brethren O. A. Johnson, J. M. Erickson, E. G. Olsen, and others, held eight meetings with the Scandinavians, about sixty persons attending the meetings. The Scandinavian branch of the college was opened in November. As the fruit of this school, we hope to see more laborers developed in the near future.

In Iowa, Elders Johnson and Stremann preached in February. Elder Johnson held meetings again in

April and June. The camp-meeting in June was attended by one hundred Scandinavians. Brethren Erickson, Stremann, and Johnson preached to them. In September and October, Brethren E. G. Olsen and Stremann labored among the churches.

In Wisconsin Brethren H. R. Johnson, J. C. Nielsen, and J. C. Mikkelsen have labored among the churches. During the summer the two first named brethren also held tent-meetings in La Crosse, where a few embraced the truth. In South Dakota quite a number of Scandinavians attended the camp-meeting, and Elder H. R. Johnson preached to them.

In Minnesota, Brethren Norlin (now deceased), Hoffman, Erickson, and Swenson (lately from Sweden), have labored more or less through the year, and some souls have been gained. Elder J. M. Erickson has also preached some time in Chicago among the Swedes on the North Side, and a number of souls have taken their stand for the truth.

The Scandinavian church in Chicago has made some progress during the year. The present number of members is 134. Their tithe to the Illinois Conference for the last year amounted to \$1,759.52. To foreign missions they donated in first-day offerings, Christmas offerings, and Sabbath-school donations, \$468.12. Besides this they gave to the sick and poor among them, \$292.55. This makes in all \$2,520, or nearly \$19 for each member. In Chicago one person has been constantly employed in Bible work, and much good has resulted from the faithful labor in this direction.

In 1890 we had thirty-five canvassing agents. During the last seven months of that year they sold books to the value of \$21,255. This year we began with twenty-six, and have now fifty-four agents. The average number that have labored up to the close of October is forty-five. During these ten months they have sold \$44,289 worth of books. This makes about \$1,000 for each laborer, or \$100 a month. This speaks well for the canvassing work. More than 25,000 books with precious instruction in the truth of God have been placed in as many families.

Any one who will look over these facts and figures can see that the work of preaching and organizing is not at all proportionate to the canvassing. But there is another work that must not be overlooked, and that is the circulation of our papers. We have two semi-monthly papers, *Sanhedens Tidende* and *Sanningens Härold*. These papers are for the instruction and edification of church-members and others, who believe the truth. The first named is in the Danish-Norwegian language, the other, in the Swedish. Then we have two monthly journals, *Evangeliets Sendebud* and *Zions Vaktare*. The first is calculated for Danes and Norwegians, and the second for the Swedes. All these papers are of the same size and form as the HOME MISSIONARY.

The two last named papers are especially adapted for circulation among those not of our faith, or those who have read some of our books, and have become interested in further investigation. These papers can do a great deal toward supplying the lack of preachers and Bible workers; but their circulation

at present is much too small. We are working in different ways to increase their circulation, and our American brethren can give us a good lift in this direction if they feel so disposed. In all the States where there are Scandinavians, the tract societies can find out where they live, and who are willing to read, and supply them with papers. No doubt some effort is already being made in this direction, but a great deal more might be done.

The Lord has been very merciful to us in causing the light of the truth to be spread among the Scandinavians, both in this and in the Old Country. Our American brethren have done a good and noble work in this direction. We still trust in the Lord, that he who has begun the good work will also finish it to the glory of his own name, and the salvation of many precious souls. J. G. MATTESON.

PROGRESS OF THE MESSAGE AMONG THE GERMANS.

LAST year we gave a report of the rise and progress of the third angel's message among the Germans in the United States. We will now briefly sketch the progress of the work during the past year. Slowly but steadily the work of the last message of mercy is making its way among the Germans of this country.

There are many localities where the German people are to be found by hundreds, and many of them can be reached by holding public meetings among them in their own tongue; and there are thousands scattered everywhere among the American speaking people, who can best be reached by our local missionary societies. This affords an opportunity, not only for our German Sabbath-keepers, but also for all lovers of "present truth," to do missionary work. A gentle word, a kind deed, or a tract handed to them, may have a result which eternity alone will reveal. Without doubt many souls will be won in this way for the Master's kingdom.

There are many States in which are living thousands of Germans, and we have not a minister whom we can send to them. And yet by some means they must hear the message for our day. Our German *Hausfreund* is an excellent paper for missionary purposes, and makes a good entering wedge among the Germans, to prepare the hearts of the people for stronger meat. By circulating this, with tracts and books, all our brethren can aid in placing the truth in the hands of the German-speaking people around them. In this way we may cast our bread upon the waters, to find it again after many days.

There are New York, Pennsylvania, Ohio, Indiana, Illinois, Missouri, and Texas, in the East and South, with their thousands of Germans, and only one German laborer among them all. Brethren, of whatever nationality, shall we not scatter our German literature as the leaves of autumn among the Germans of these States? We cannot send them the living preacher now; let them have the privilege of reading for themselves the good tidings of the glorious kingdom of our soon coming Lord.

There is Washington, in the Northwest, with many Germans, and not a German laborer among them.

Thus we might turn in every direction, and find the fields white for the harvest. But where are the reapers? O for men, consecrated men, to become laborers with Jesus in the broad harvest field! The few laborers that have been in the work the past year, have labored hard, and the Lord has blessed their efforts. Many precious souls have been brought to Christ. Steadily the message is gaining ground, widening in its influence, and spreading itself as the branches of a tree in every direction. Shall we not all have a part in helping forward this good work, and so hasten the coming of our glorious King?

Stromsburg, Neb.

H. SHULTZ.

OPENING OF THE FOREIGN DEPARTMENT OF UNION COLLEGE.

THE Foreign Department of Union College was opened the latter part of last month. On the opening day there were fourteen students in the German department, fourteen in the Swedish, and twenty-eight in the Danish and Norwegian classes. Since the opening, others have been coming in: The establishing of these departments, under competent instructors, cannot fail, with the blessing of God, to very greatly strengthen the work in foreign fields and among these nationalities in America. It may be that our English speaking brethren can do much good by encouraging Scandinavians and Germans in their midst to attend this school, who otherwise might perhaps lose the fluent use of their mother tongue, and become unable to discharge the debt which they owe to their fellow-countrymen.

OUR COSMOPOLITAN CITIES.

THE greater part of the work among foreign nationalities in the United States has been done in agricultural districts and the smaller towns. Those living in our larger cities are doubtless not so accessible, and perhaps a larger proportion are not so open to religious teaching as those in the country. Yet the work which has been done among the Scandinavians in Chicago, as reported in another column, shows that there is an immense field for labor in this direction in the large cities, and a promising field also.

About one fourth of those who come as immigrants into the port of New York, stop in that city and cities adjoining. In New York City 88 per cent of the people are foreign born; in Cincinnati, Ohio, 62 per cent; in Boston, 70 per cent; in Chicago, 91 per cent. There are twenty-seven nationalities in Chicago, represented in large numbers. The German residents exceed the native American population by 100,000.

We can thus see what a work there is to be done among those whom the Lord has brought to this country, in order that many of them may be brought to the knowledge of the truth, and aid in carrying

the light back to their native lands. Whatever advances the work among these peoples here, must tell for its advancement in foreign fields. And, on the other hand, what we do for the foreign fields must strengthen the cause among the various nationalities in the home field. Let us work together and pray together, sowing beside all waters, and remembering that as the gospel brings us together, we are no more "strangers and foreigners" to one another, "but fellow-citizens with the saints, and of the household of God."

THE CHINESE IN CHICAGO.

THERE are very many Chinese in our American cities, and doubtless the workers in more than one of our city missions have come in contact with them. It may be interesting, in connection with the subject of our study this month, to take some points from a letter recently received from a Chicago worker, speaking of labor among the Chinese there:—

We have 3,000 Chinese in Chicago, mostly of the middle classes, though a few are sons of merchants and teachers. There are nine Sunday-schools, and about 100 Chinese in attendance. But one of the greatest lacks, and perhaps the greatest, in the minds of those engaged in the work, is Christian teachers, who not only know the theory of Christ and his love, but who know the steps of the walk with God. I recently read a letter from a Chinese boy to his teacher. Speaking of the crooked path of some so-called Christians of his acquaintance, he said, "If I am an unbeliever, they would strengthen me to resist to be a Christian by their example. If God allows such people to enter heaven, where will the Chinese be?"

The superintendent of the Episcopal school told me not long ago that it took five years to convert one from the error of his heathen ways. So it takes time; and yet I do not know that a Chinese heathen is any worse than an American heathen. It is in this school that our Bible workers have mostly labored. Two have been going for a year and a half, and another for one year.

To carry on this work properly, however, takes more time than Bible workers can spare. One must first gain the confidence of the Chinaman, and then he can lead him. There are many sides to this question. That there is a work to do is evident; how to do it is not so evident; but to sit still with folded hands while others harvest the golden grain, is to deny our profession. It seems well to be careful whom we send to these schools, but there has been information gleaned from these schools which is quite valuable. The time may possibly come when we can have a school here conducted by our own people.

We do not know all of the results of the work done in other schools, but there is a kindly feeling toward our people, if not toward our views, in the hearts of both the Chinese and the teachers. Our belief on the Sabbath and the state of the dead has been discussed to a certain extent; what the result will be, we do not know.

LAST MONTH'S DEPARTURES.

THE steamship "Alameda" sailed from San Francisco Thursday, November 12, having on board as passengers Elder W. C. White, Sister E. G. White, and Sisters M. A. Davis, Fannie Bolton, Emma Campbell, and May Walling, bound for Melbourne, Australia.

ELDER Frank Hutchins and wife left Battle Creek, November 16, expecting to take the boat at New Orleans about the 20th, for Ruatan, Bay Islands.

NOVEMBER 18, by the "Teutonic," Elder A. T. Robinson and wife, and Brother J. M. Craig, sailed for England *en route* to Cape Town, South Africa, and by the same boat Elder J. S. Washburn and wife took passage for Liverpool, to unite with the laborers in Great Britain.

IT was expected that Elder G. B. Starr and wife, who went to the Sandwich Islands in October (sailing from San Francisco the 6th), would join the Australian party at Honolulu, making the voyage to New Zealand and Australia with them.

A REQUEST.

I HAVE just received a letter from a tract society director in the West, suggesting that a program for the foreign missionary meeting be outlined each month in this department, with a list of questions also, covering the principal points brought out in the study of the various fields. I would be glad to hear from others on this point. If it is generally thought that this would be helpful, and a better use of our space than to devote all of it to items regarding the foreign fields, we will have the program and questions, by all means. A few words from those who are about among the local societies, or from leaders or librarians in the societies, will be a great help in trying to adapt our monthly lessons to our needs, and do the greatest good to the greatest number.

I would also be glad to hear from any who are being called upon to lead the foreign missionary meeting, and have found it difficult to make the lesson thoroughly interesting and practical, or have wished that they might have the help of suggestions from others who are working in the same line. And while I make this request, I earnestly entreat a full and free correspondence from those who can report various plans and methods that have been successfully tried in their societies, to make these monthly studies on foreign missions occasions of deep interest and blessing. In this way, I will be able to suggest to correspondents plans that others have found helpful. If I can hear not simply from a few, but from many—small societies and large—in different parts of the country, it may be made a great help to many.

The object we have before us in these studies is an intensely practical one. God's blessing and guidance in matter and method can make our monthly study of the foreign fields occasions when the needs of this great world shall bear heavily upon us, and

his good Spirit impress our hearts more deeply to give, or to go to carry the gospel of his saving name to the nations. Let us keep closely in touch with one another. Your communications will be appreciated for the help they will be in conducting this department, and as others write, asking for help in their work, they too will value the suggestions which may be made.

W. A. SPICER,

Sec. For. Mission Board.

FIELDS FOR SPECIAL MONTHLY STUDY DURING 1892.

At a recent meeting of the Board of Foreign Missions, the following topics were suggested for our monthly study during the coming year:—

January, "China."

February, "Russia."

March, "West Indies and Central America."

April, "Australasia."

May, "Polynesia."

June, "Syria."

July, "South America."

August, "Scandinavia."

September, "Papal Europe."

October, "Germany and Switzerland."

November, "The World."

December, "United States."

These monthly studies will be contributed to, so far as possible, by those who have had opportunity for personal observation in the field under consideration.

We understand that the *Medical Missionary* will next year continue to present something each month on these fields, especially considering them from the medical missionary standpoint. Much interesting material on the subject of foreign missions will be found in this paper, which is published by the Good Health Pub. Co., Battle Creek, Mich. The price is twenty-five cents a year.

OUR English-speaking brethren will notice the suggestion made on another page, that they can do much to bring our foreign periodicals to the attention of foreigners in their neighborhoods. The Danish-Norwegian paper, *Evangeliets Sendebud* (28 College Place, Chicago), and the Swedish missionary paper, *Zions Vaktöre* (same address) are 75 cents per year. The German *Christlicher Hausfreund* (Battle Creek) is \$1 per year. The Holland paper *Bijbel Lezer* (Battle Creek) is 75 cents per year. These papers are all neatly gotten up, and we hope the appeals of our brethren of these nationalities for help in increasing their circulation may be responded to from many quarters.

THE liberality of converted Chinamen is putting to shame our American Christians in the matter of supporting foreign missions. The average amounts received from Christian Chinese in Boston, Mass., is over eleven dollars per convert each year for this special work. They also give largely out of their limited incomes to other religious enterprises.

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

OUR PRESENT NEEDS.

WHERE we are in the world's history, is quite clear to those who have been giving attention to the prophecies. And that our country is sweeping on with rapid progress toward the establishing of the worship of the beast and his image, must be apparent to all who are giving heed to passing events. Word is constantly coming to us from all parts of the land, telling of the efforts that are being made to make and enforce Sunday laws.

But our danger lies in not giving heed to these things as we should. When our brethren were first fined and imprisoned for the truth's sake, it caused a general stir among us everywhere. Everybody seemed to be alive to the situation. But as time goes on, even in the face of increasing fulfillments of prophecy, we find many of our brethren and sisters becoming indifferent to their privileges and the great cause of truth.

This is due, no doubt, on the part of many, to a failure to keep posted with reference to passing events. Some do not take or read our important periodicals, that keep us informed in regard to these things. The work is moving on so rapidly, and important events are passing in such quick succession, that if we miss one issue of our periodicals, we have suffered loss thereby, and are left a little behind the work. If we allow this to be repeated a few times, we lose our interest, and begin to think that after all nothing unusual is taking place, and the world is moving on much as it did in the days of our fathers.

But we must go deeper in our experiences than to depend upon what we see around us, as the fulfillments of prophecy. Our study of the word of God in connection with events which are facts in history, should cause us to know that we have reached the very generation that shall witness the coming of the Son of man; and our confidence in that word alone should guide us, no matter how things may seem about us. I have heard some of our brethren say that public sentiment in this country is so strong against any union of Church and State, that it will be a long time before any general Sunday law can be made effective. There comes to mind especially, a brother who labored in a State Legislature during one of its recent sittings. He said, "That Sunday

law is farther off than we think. Our legislators are almost wholly opposed to legislating upon religion." In making such a statement as this, at least two important points are entirely overlooked. One is that the sure word of God tells us that the time is reached for such a law. All the prophecies center in our generation, pointing this out as the unmistakable time when the Lord will come again. One of these prophecies tells us that this country will make the observance of the counterfeit Sabbath binding upon all, enforcing it with persecuting penalties. The fact that the Bible tells of this, is of itself sufficient evidence that it will be true. And no matter how things may appear for a time, and how tardy we may think they are in coming around, yet it is the privilege of the believer to know that they are coming, and that each event will be accurately fulfilled, and at the exact time designed before of God.

Another point that was overlooked in making the above statement, is that most legislators and public men are simply vanes to tell which way the wind is blowing. The theory of the separation of Church and State, is one that is very popular in this country. Everybody opposes a union of the State with the Church. Even National Reformers themselves do that. They never fail to tell the people that the charge made that they favor Church and State union is grossly false. But the question does not hinge on what legislators and others say. When they tell us that they oppose religious legislation, do they really know what they are talking about? Do they really know what it means to have the Church and State separate? From what many of them say, we know that they do not.

The Religious Liberty Association is conducting quite an extensive correspondence with lawyers and leading business men. In the replies received, we find them to be unanimous in declaring against Church and State union; and their language strongly inveighs against what they consider religious legislation. But it is strikingly remarkable to note how many of them favor Sunday laws. Sunday laws, they tell us, are not religious laws. They are for the good of the people generally. Yet we know that they are religious laws, and nothing else; and the fact that these men say differently does not change the truth in the case.

The part that Spiritualism is to act in this closing prophecy is one that is not sufficiently considered by us as a people. 2 Thess. 2:8-12 informs us that the coming of Christ is "after the working of Satan with all power and signs and lying wonders." Rev. 13:14 tells us that he "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." These scriptures, with many others, show that the wonder-working power of the enemy will be the great moving force in the deceptions of the last days. And as we witness the rapid progress of modern Spiritualism, and the devotion that many prominent men are giving to its lying wonders, we should see in this a greater indication of the approaching Sunday laws and the consequent mark of the beast, than even in what National Reformers themselves are doing. For when these wonders come to be performed to show the people that God is displeased with them because they do not hold Sunday in greater veneration, we can readily see what an impetus it will give to the Sunday movement.

From the above, we desire to draw the lesson that our dependence in these times must not be on things as they may appear around us, but on the word of God. For when we think that the prophecy is the farthest from its fulfillment, it may be just ready to break upon us with all its predicted realities. And besides, if our faith is such that we need some startling developments constantly before us to keep us alive in the work, it is good evidence that we do not have an experience that will carry us through. The infallible word should always be our all-sufficient evidence. The fulfillment of its predictions is sure to come, and it is not for us to say in what manner, or how rapidly they must be made to appear.

Our greatest need is a rich experience in the things of God's word, and a constant study of its sacred pages, to deepen and strengthen that experience by an abiding faith in him who is its Author.

A. O. TAIT.

DEATH OF R. M. KING.

LAST month we had occasion to refer to what seemed a case of religious persecution, wherein Mr. R. M. King was arrested for ploughing on Sunday. It is now our sad duty to record the death of Mr. King. We have no advices that this unwarranted persecution was the cause of his death, or in any way hurried it; but we should think that his persecutors, now that they have had time for reflection, would feel a remorse at not only having wounded the feelings of a Christian, but of depriving him of his liberty, and thus casting a slur upon his good name. Will they enjoy a brighter corner in heaven or a richer flow of God's blessings, on account of this per-

secution, or because they worshiped on Sunday and ploughed on Saturday? or will the soul of Mr. King rest any the less easy because he reversed this orthodox practice? It is to be hoped that the Adventists will continue with the case begun in Mr. King's behalf, and force the courts of last resort to make a decision upon this matter.—*Reader's Union Journal for November, 1891.*

WORDS OF APPRECIATION.

THE following is from the President of the Tennessee Valley College, Evensville, Tenn. :—

"I have just finished reading the literature which you sent me some time since. I am certainly proud of the information I have received therefrom, and wish to express thanks to you for sending it. The address delivered in Oakland, Cal., is certainly a fine production, and can scarcely be surpassed in logic, oratory, or rhetoric. I am in favor of allowing the Constitution to remain as it is, so far as religious matters are concerned. I am also pleased with the paper, the *American Sentinel*. It is an earnest advocate of both civil and religious liberties, and I admire its tone."

WHY EXEMPT THE PREACHER?

A CHICAGO pastor, speaking recently at an American Sabbath Union meeting, gave utterance to the following complaint: "The minister knows what it is to have the Sabbath taken from him. He is expected in connection with his regular pastoral duties to perform the impossible,—that of preparing two able sermons and delivering them on the Sabbath. Not having enjoyed a day of rest, he commences the duties of the week, Monday morning, with nerves like rusty wires."

Here lies a field of usefulness for the American Sabbath Union, which as yet they have left unoccupied; i. e., securing a day of rest for the clerical "slave." There are, however, some serious objections in the way of such reform. First, if the preacher is compelled to rest Sundays along with those who are compelled by the proposed Sunday laws to rest whether they so desire or not, the preacher will "lose his job," and consequently his salary. But could he not be forced to rest some other day of the week? No; for "when you take the religion out you take the rest out," and, again, Dr. Crafts says it is impossible for a man to rest, unless he rests when other people rest. It might be argued that since the minister willingly disregards the rest day, that he be allowed to suffer the consequences. But this is not the way the lovingly paternal American Sabbath Union proposes to deal with the common mass of people who are willing to take the results of Sunday work or pleasure. It is proposed to compel them to recognize the "laws of nature," and command them to rest against their will. But why be partial and permit ministers to ruin their health by continuous labor? Why exempt the preacher?

A. F. BALLENGER.

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

"ALL THINGS ARE YOURS."

BEFORE Christ closed his earthly ministry, he said to his disciples, "The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13:34. He did not state definitely in this connection the character of the work that he gave to every man; but after his resurrection, he instructed the disciples that the work was preaching the gospel to every creature, or "teaching them to observe all things whatsoever I have commanded you." Mark 16:15; Matt. 28:20.

What condescension on the part of the Creator of the universe to commit to the creatures of his hand the work in which he was most interested,—the promulgation of the gospel to all the world! Was it not wonderful that He to whom had been given all power in heaven and in earth should intrust his work to those whom he regarded as nothing? Would not the responsibility of this commission rest with overwhelming weight upon those worms of the dust? Here we see his compassion manifested, which is unfailing as his power; for he did not give the commission without the assuring promise, "Lo, I am with you alway, even unto the end of the world." He further encouraged them by telling of great miracles that should be wrought in his name.

He had previously told them that without him they could do nothing, but if they would abide in him, and have his words abiding in them, they might ask what they would, and it should be done for them. The disciples believed what their Lord promised, and entered upon the work with such zeal and courage that marvelous signs were witnessed by "devout men out of every nation under heaven," and the most wonderful revival occurred which has ever been placed on record.

These promises were not made to the twelve alone, but to all the people of God, even to the end of the world; and if they were more generally believed now, we might expect to see much greater results attending the work of the gospel. We have the same cheering message to proclaim as did the twelve, that "God so loved the world that he gave

his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," that Jesus died for the sins of the world, and that the same Jesus was to come again in like manner as he had been seen to go into heaven, while in addition we have the encouraging fact that his coming is near, and we may be the joyful witnesses of the glorious event.

It would seem that all would be eager to have a part in the work of sounding these glad tidings to the world. Theoretically we are all interested in the advancement of what we term the third angel's message. We believe it is God's work, and we rejoice in its progress; but are we doing our best to help on this work? Many of us are inclined to excuse ourselves because we have no ability, no talent in speaking or writing, and we fear we will mar the work. The Holy Spirit witnesses the same; for it testifies that even the wisdom of the world is foolishness, and that man of himself can do nothing, so it agrees with us that our effort will avail nothing.

This was the excuse that Moses gave when called to go down to Egypt to speak to Pharaoh that he should let Israel go. He said, "Who am I, that I should go unto Pharaoh?" After the Lord had promised to be with him, he continued to plead his inability, by telling the Lord that he was not a man of words, but was "slow of speech, and of a slow tongue." Then the Lord inquired of him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Still Moses excused himself, and the "anger of the Lord was kindled" against him.

Moses was not excused because of his want of ability; neither are we. God has given to every man his work. He does not manifest himself to all as he did to Moses, and with an audible voice state what their work is; but we may learn what he would have us do by the indications of his providence. Wherever we are, there is work for us, and when called upon to help in any branch of the work, or in any line of work, we should not ask to be excused, or plead our inability, but should accept the invitation as God's call to us, and endeavor to do the work faithfully as in his sight.

"Whatsoever thy hand findeth to do, do it with thy might." "Be instant in season, out of season." "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Though we may have no talent, He to whom has been given all power in heaven and in earth has said, "Lo, I am with you alway, even unto the end of the world." "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." He is "able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us," and he has promised to "supply all your need according to his riches in glory by Christ Jesus."

Let us further consider the resources that He offers. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." There is one qualification to this promise; viz., "Let him ask in faith, nothing wavering;" for he that wavereth need not "think that he shall receive anything of the Lord." If we only believe, he will bestow wisdom liberally whenever we need. Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption." What more can we desire? If we have him dwelling in our hearts by faith, wisdom infinitely greater than Solomon's, is ours; for in Christ "are hid all the treasures of wisdom and knowledge," and we are complete in him, being "filled with all the fullness of God."

Then if we are created in Christ Jesus unto good works, we can say with the prophet, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Isa. 50:4. And when we write letters, we may believe that the Spirit will guide our thoughts, and lead us to write just what should be written to each individual. If it is not we who are working, but Christ working in us, though we have no ability, our words will be clothed with power, and will reach the hearts of the people.

Paul instructed Timothy to study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Bible is the text-book for us to study; the life and work of Christ are the guide which, by the aid of the Holy Spirit, we are to follow in our work for others, and whatever success may attend the work, we must say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. 115: 1.

When we consider what provision has been made

for us, that we are not left to labor in our own strength or wisdom, that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts," and that he is more ready to give this Spirit to those that ask, than parents are to give good gifts to their children, we see that we have every inducement to engage in his work with courage and hope. "God hath chosen the weak things of this world to confound the things which are mighty." Then, though we are "less than the least of all saints," we may have a part in making known to others "the unsearchable riches of Christ," and may be among the number who will shine "as the brightness of the firmament" and "as the stars forever and ever."

RELIGION that is genuine needs no certificate. Like light, it reveals itself.

WHEN you feel spiritually or physically low, go and help some one *lower* than yourself.

LOVE of truth shows itself in discovering and appreciating what is good wherever it may exist.

BIBLE READING.

1. WHAT is the object of missionary work? Luke 19: 10; Acts 26: 18.
2. Should all take part in this work? 2 Kings 7: 9; Judges 5: 23; Matt. 25: 25, 26.
3. What motive should actuate those who engage in it? Luke 16: 5; 2 Cor. 5: 14; Ps. 116: 12.
4. In what ways may all help? Isa. 6: 8; 2 Cor. 1: 11; Prov. 3: 9.
5. In whose strength is the work performed? John 15: 5; 2 Cor. 3: 5; Phil. 4: 13.
6. What should be the spirit of those who enter upon the work? 1 Chron. 29: 9.
7. What will be the reward of the workers? Prov. 11: 25; Job 29: 13; Matt. 25: 23.
8. What will be the result of the work? Matt. 24: 14; Hab. 2: 14.

PROGRAM.

1. Opening song, No. 1243.
2. Bible Reading.
3. Prayer.
4. Song.
5. Consideration of the lesson.
6. Business.
7. Prayer.

HEALTH AND TEMPERANCE.

CONDUCTED BY MISS LAURA C. BEE.

THE EFFECTS OF STIMULANTS.

FROM the day that Adam and Eve were driven from the garden of Eden, to the present, men have been victims of appetite. The cities of Sodom and Gom-morrah were given over to revelry, gluttony, and drunkenness. In the days of Noah "they ate, they drank," until destruction came upon them in the flood. The children of Israel, not being satisfied with the heavenly manna from God, longed for the flesh-pots of Egypt, and fell victims to appetite and distrust of God, in their long journey through the wilderness. Alexander conquered the world, but was not able to rule his own spirit, and fell a victim to intemperance and debauchery. The history of the indulgence of appetite is indeed a sad one; not only does it bring sorrow, pain, misery, and death to individuals, but it may sink a nation in oblivion.

In our own time, hundreds of thousands of human lives are destroyed annually, and indescribable sorrow and misery are brought upon humanity, from the indulgence of appetite. The action of stimulants upon the human body produces disordered functions, disease, and death. But this is not all; its effect upon the mental and moral part of man is most debasing. There is no part of the human body that is not affected in some degree, at least, by the action of stimulants. "Stimulants" is a term somewhat loosely employed to designate anything that excites the functions of the body, or some of its organs. The term, as generally used, has reference to all alcoholic liquors, tea, coffee, spices, etc. Stimulants affect the stomach before they do any other part of the body. They destroy the appetite, and injure the active principle of the gastric juice, thus interfering with the digestion of the food; as a result of this, decomposition takes place, and various acids develop, which add to the irritating substances already in the stomach. The alcohol with these acids irritates the mucous membrane of the stomach. The blood-vessels soon become dilated and overfilled with blood; the walls of the blood-vessels become relaxed; there is a tough mucus formed on the membrane of the stomach; and if these active causes continue sufficiently long, the mucous membrane of the stomach undergoes changes. A hard, tough tissue gradually develops in the place of the normal

tissue, which by its contraction destroys the secretory follicles; as a result of this, the mucous membrane becomes thick, hard, uneven, and frequently ulcerated, producing the most serious results, and even death.

In consequence of these changes, but little gastric juice is poured out in answer to the demand made by the food, and the food soon undergoes fermentation and decomposition, producing the disagreeable symptoms of acidity, heart-burn, nausea, and vomiting of the undigested food, mucus, etc.; or the poisonous substances which have been formed by decomposition and decay of food in the stomach, are absorbed into the system, and soon irritate the brain and nervous system, producing headache, stupidity, irritability of temper, despondency, and a long list of symptoms, referable to the irritating and poisonous influence of these substances upon the nervous system.

As a result of the use of stimulants, changes take place in the liver. The supporting tissues which hold the more important liver cells in their place, are increased. After a time this new connective tissue, as it is termed, contracts, the organ becomes smaller, harder, and frequently a noduled condition is developed. In other cases, the active living cells of the liver, losing their power of performing the functions, waste and atrophy away, and a condition known as fatty degeneration is established.

The kidneys undergo similar changes; the blood-vessels of these organs become dilated and relaxed; frequently they become hardened, and lose their elasticity. The organ for a time grows larger on account of distension of the blood-vessels; but after a time it contracts and becomes smaller,—changes similar to those which take place in the liver. The functions of these organs being thus interfered with, the effete matter that is normally formed in the body, and which, if properly removed by healthy excretory organs, does no harm, is now retained and accumulated in the system, and adds its poisonous influence to the stimulating substances, which have produced this diseased condition.

Individuals who are addicted to the excessive use of stimulants, are frequently troubled with diseases of these organs; and it is not an uncommon thing to see this condition just described, increased and intensified, until these organs fail entirely to perform their func-

tions, and the system becomes thoroughly poisoned. A condition of coma is developed, in which the individual is entirely unconscious, and in which he may remain for several hours or days, this condition finally ending in death as a result of self-poisoning.

The muscular tissue of the heart may undergo fatty degeneration, and in the circulatory system there ensues, earlier and more advanced, the senile changes of later years. As a result of this, the heart's action is interfered with. It loses its force and becomes weaker, and frequently, as shown by post-mortem examination, this condition of fatty degeneration is so far advanced that there is not consistency enough to the heart for it to retain its normal shape and form, but it sinks down under its own weight into a doughy mass. It is not uncommon in this condition to find the muscular structure of the heart, which in a normal condition should be firm and elastic, so soft and friable that it can be easily crushed between the fingers with the slightest pressure.

The constant presence of alcohol in the blood causes the minute blood-vessels to undergo atrophy, or wasting away, and in fact, the whole circulatory system becomes diseased and degenerated. Frequently the blood-vessels, instead of undergoing this fatty degeneration, become harder, and lose their normal elasticity; and when in this condition, they are likely to rupture in some organ of the body, but more especially in the brain, giving rise to apoplexy or paralysis.

The lungs of an individual who is addicted to the use of stimulants, are also in a disordered condition. The blood-vessels, being distended with blood, afford less capacity for breathing, the individual is more likely to "take cold," and is a favorable subject for the development of the most serious diseases of the lungs, such as consumption, or tuberculosis. It is a very common thing to see men who are addicted to the excessive use of alcoholic stimulants, stricken down with bronchitis and pneumonia; while others, who are physically weaker, but whose habits have been more temperate, escape these diseases, even though subjected to the same climatic influences so often supposed to be the cause of them.

No less important are alterations in the structure of the nervous tissue. The supporting tissues of the brain increase in quantity, while the essential, active nerve elements waste away and decrease. The blood-vessels undergo the same change that they do in other parts of the body. The brain substance becomes firmer, harder, and smaller, and the vacant spaces are filled with fluid. These changes are not equally advanced in all cases, nor do they always exist together, but in all subjects of chronic alcoholism, they will be found in various degrees and stages of development. In the brain and nervous system, disorders are present indicating the greater or less progress of these morbid processes. Memory grows weaker, the judgment becomes less accurate, and the power of attention and of association of ideas becomes greatly diminished; hence the rambling and incoherence which are characteristic of one

under the influence of alcohol; his moral sense is blunted, his duty to his family and his business is neglected, he grows indifferent to his personal appearance, and becomes dirty in his habits.

To remove the feeling of discomfort which comes on when the spirit declines, a constantly increasing quantity of alcohol is necessary. The man becomes dejected, morose, and irritable; and more and more stimulant is required to lift him up from his wretched moral state. The appetite declines, and he is inclined to a taste for condiments, and for that which has a strong, even a bitter, taste. His mind becomes more and more impaired, his conversation is maudlin and rambling, and ultimately the mental condition declines into imbecility. Such are some of the effects on the body from the use of stimulants. Certainly it becomes a most important question to know how to avoid this condition of things. It is much easier to form wrong habits than to rid one's self of them after they are formed. One step in the wrong direction leads to another. A man who has traveled long in the deceitfulness of intemperance, certainly is to be pitied.

W. H. RILEY, M. D.

QUESTIONS ON THE EFFECTS OF STIMULANTS.

1. GIVE examples of those who suffered anciently from indulgence of appetite.
2. In a general sense, what are stimulants, and what is their effect upon the body?
3. Name the most common stimulants, and tell how they affect the stomach.
4. How does this affect the disposition?
5. What changes take place in the liver as the result of the use of stimulants?
6. How are the kidneys affected, and what is the result?
7. What is meant by a condition of coma? what is its cause? and what its result?
8. What is the effect of alcoholic stimulants on the heart?
9. On the blood-vessels?
10. Explain how the use of alcohol may cause apoplexy or paralysis.
11. Since the first sensation given by alcohol is that of warmth, is not its use good in cold weather to prevent "taking cold"? Explain.
12. What is the cause of the incoherent talk of the drunkard, his loss of memory, etc.?
13. Why is it so difficult for one who has acquired the habit for strong drink, to use only a moderate quantity?

PROGRAM.

1. Opening song.
2. Short Bible Reading on Temperance.
3. Prayer.
4. Questions on the "Effects of Stimulants."
5. Extract from "Christian Temperance," pp. 146-149.
6. Business.
7. Closing Song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

STATE AGENTS' CONVENTION IN DISTRICT NO. 1.

GENERAL Conference District No. 1 presents an interesting field for study, being composed of thirteen States, the District of Columbia, Quebec, and the Maritime Provinces. As far as the area of territory is concerned, leaving out the Maritime Provinces and Quebec, the rest could be placed in the State of Texas, and yet have about 20,000 square miles unoccupied. The two cities of Brooklyn and New York contain nearly a quarter of a million more people than the State of Texas.

The importance of this field and the needs of the canvassing work in it, fully justified the holding of the District State Agents' Convention, which has just closed. All the State agents, except two, were present, and the questions considered were largely of a local nature, pertaining to the detail work in this field. One question of considerable importance, not only to this district but to others, was carefully considered: this was the question of "securing testimonials;" and we believe the plan suggested will prove a wise one. It was advised that by all means, no testimonial be accepted until the person giving it had had sufficient opportunity to examine a complete copy of the work. The plan suggested is to write to such persons as one would desire a testimonial from, about four or six weeks after the book has been delivered, sending either a written or a printed letter, and using the following form:—

Dear Sir (or Madam):—

A few weeks ago I had the pleasure of delivering you a copy of [here give name of book], and being anxious to know with what interest you are reading it, I take the liberty to ask you to write on the inclosed slip what you think of the book, and mail the same to me in the inclosed envelope.

Yours very truly,
(Name).....
(Address).....

The slip inclosed should be a neat sheet of paper 5 x 7 or 8 inches, and the envelope for return should be stamped, and neatly addressed to the one sending it. It is thought that in this way testimonials can be secured from men of influence who have thoroughly examined the book, and that such testimonials will in the future be of great value to the canvassing work.

The State agents return to their respective fields with good courage for the work before them. Ten local canvassers' institutes are to be held in this district between December 16 and February 15. We pray for the success of the work in District No. 1.

We hope the convention to be held in District No. 3, at Battle Creek, in December, of which notice ap-

pears in another column, will prove a timely and valuable help to the canvassing work in that portion of the field.

F. L. M.

OBSERVATIONS ON THE CANVASSING WORK, AND ITS EFFECTS UPON THE CANVASSER.

(Concluded.)

ANOTHER faculty developed by canvassing is that of *self-reliance*, and this is a Christian virtue. "Watch ye, stand fast in the faith, quit you like men, be strong," 1 Cor. 16:13. "Thou therefore, my son, be strong in the grace that is in Christ Jesus." "Endure hardness as a good soldier of Jesus Christ." 2 Tim. 2:1, 3.

The inward life of the Christian warrior is one of trust; the outward life is one of conflict; and that occupation which will develop an inward trust in God, and at the same time a manly independence and confidence in the abilities that God has given, is certainly an occupation that will not only make life a success here but hereafter.

If there is an occupation that will have a tendency to drive a man to his God more frequently than canvassing, and at the same time make him feel as though he must use all the powers he has himself, it does not occur to the writer.

I was speaking to a young man a few weeks since, on this point, and he said that when he first started out to canvass, he felt so fearful that he would not succeed, either in the sale of books or self-support, that it was some time before he could make up his mind to go. But during the present season he will sell about \$1,000 worth of books, and at the same time he has had no difficulty in getting his living as he went. With a few "helps," as he called the Social Purity leaflets, etc., he said he would just as soon start out without money as with it. He no longer had any anxiety on those things that troubled him at first. His experience had developed his self-reliance, and he was ready, with undaunted courage to carry the truth into the regions beyond. He was ready to carry it to other lands, where it had no friends or supporters. What a valuable development this was for him!

The Scriptures teach that we should be gentlemanly and kind. "Love as brethren, be pitiful, be courteous." 1 Peter 3:8. "A man that hath friends must show himself friendly," said the wise man. Prov. 18:24. The Saviour emphasizes this by saying, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore as wise as serpents, and as harmless as doves." Matt. 10:16.

The success of the serpent lies in his power to charm. The representative of the truth should not

only be as pure as the truth he handles, but that truth should polish him so that he will *charm* the people to whom he goes, by his friendliness, his courtesy, his neat dress, his sociability, amiability, adaptability, and intelligence, and above all by his good sense and good religion, aided by the Spirit of God. The object charmed is always *drawn* toward the charmer; so the canvasser is to act as a charmer, not for a bad purpose, but for a good one; not to destroy, like the serpent, but to save. And his success as a salesman will compel him to *cultivate* this friendliness and courtesy so necessary to his success.

How differently the writer has felt when leaving a place of business, when the clerk bade him a hearty welcome when he came, was courteous and obliging while there, and separated from him with a pleasant Good Morning; from what he has when the clerk was cold and distant, and reluctantly answered his inquiries, and gave him no word of cheer or invitation to return. Courtesy is a Christian duty, as well as a social accomplishment, and is as essential in securing the blessings of the next life as the sale of books in this. Every successful canvasser must be a courteous gentleman or lady.

E. W. FARNSWORTH.

THE WORK IN GREAT BRITAIN.

I HAVE just completed my second tour among the canvassers working in England, Ireland, and Scotland. I took the opportunity of going into the homes of the people with nearly all the agents, to observe them canvass. In this way I became better acquainted with the workers, gained a better knowledge of the territory, and learned something of the difficulties with which our agents have to contend.

These countries, like all others, have their advantages and disadvantages, and while these helps and hindrances to the canvassing work differ in many respects from those in other countries, yet we find that the same principles, and the same general methods which we have found most successful in other parts of the world, are also (with but few exceptions and slight modifications of methods) most successful here. Principles never change; and as the fundamental principles which underlie all successful canvassing, originate in the human mind, which is, in general, the same the world over, the methods which are based on these principles, inherent in the very nature of the mind itself, can only change as the nature of the human mind is changed or modified by education, customs, and surrounding circumstances.

And I believe that any person who feels a burden for souls, and who is well and willing to work, can make a success of canvassing in this country. Those who are here from America say that they cannot see but that this is just as good a field for canvassing as is the United States. While we find it difficult to get the people interested in our books, we do not meet with any opposition or competition worth mentioning; while we meet hundreds too poor to purchase

books at any price, we have access to an immense population of all classes of people; and while we cannot sell the books at such high prices as in the Colonies and other new countries, we can sell quite as many if not more books at much less expense. So, taking everything into consideration, I believe that Great Britain will compare favorably with any other canvassing field in the world.

We now have thirty engaged in the work, twenty of whom are resident canvassers, the other ten are from America. Feeling the need, as we do, of more laborers, we are made glad by the gradual increase of our numbers. Ten are working in Belfast, Ireland, with Brother Ellery Robinson as leader. Belfast is the most important commercial city of Ireland, and has a population of over 300,000 inhabitants. Its chief industries are the manufacture of linen and ship-building. The people, as a rule, are very kind and obliging. Our agents there are pleasantly treated, and have but little trouble in getting into the houses and gaining the attention of the people. Glasgow on the Clyde, is the largest city in Scotland, and has a population double that of Belfast; its chief industries are commerce, ship-building, and the manufacture of iron. We have five canvassers in Glasgow, with Brother N. Z. Town as leader. Most of the buildings in Glasgow are massive stone structures built in solid rows or terraces, four or more stories high. The families residing in these buildings are reached by entering the open close, or hall, from the street, and passing up the winding stairway at the end of the close. From each landing there are two or more doors opening into the rooms. Generally each door represents a family, with the occupant's name on the door-plate. While it is hard work climbing the stairs, it is an advantage in rainy weather, as one can call on from six to ten families from one close, without going outside. The people of Scotland are great Bible students, but are conservative, and slow to take up with books presenting new views. This makes it somewhat difficult to secure orders.

A company of six, with Brother B. E. Tefft at its head, is located in Derby, England, a city of less than 95,000 people. This is an important railroad center. There are 14,000 men employed by the Midland Railway Co., and 10,000 of them reside in Derby, including nearly all guards (conductors) on the road. This place, like most old cities in this country, has a history of thrilling interest. George Fox, the founder of the Society of Friends, was imprisoned here for twelve months, and it was in this town that that society first received the appellation of "Quakers" because when Fox appeared before Justice Bennett in 1650, he bade him "tremble at the word of the Lord." But perhaps the most interesting place where we have canvassers located at the present time, is Bristol, a place with a population of over 200,000, where Brethren Strobe and Thomas, with five others, form a company lead by Brother George Bailey. It was from this port that John and Sebastian Cabot set sail and discovered the main-land of America, and from that day to this, a commercial intercourse has been kept up. Messrs. Wills and Sons, the largest tobacconists in

the kingdom, hold an autographic letter from George Washington, consigning a shipment of tobacco from his plantation in Virginia. In 1830 the first steamship that ever crossed the ocean was launched at Bristol. This was the home of William Penn; the birthplace of Chatterton, the boy poet; Southey, poet and biographer; Hannah Moore; Elizabeth Fry, the prison philanthropist; and many other renowned personages. Clifton, the West End of Bristol, is the most fashionable and aristocratic place in the kingdom.

Brother Atkinson is working alone in Huddersfield, a manufacturing city of nearly 100,000 inhabitants. Brethren George Bates and W. T. Bartlett are together in Weymouth, a small place south of Bristol. Before going to Weymouth they worked Dorchester, a town built on the site of an old Roman camp, and retaining in its formation the direction of the streets, fragments of the old Roman wall, and an arena in quite a good state of preservation. The Maiden Castle, near by, still stands very much in the same condition as when the Roman Eagles flew over its ramparts. Surrounded by its deep trenches, and mounds sixty feet high, it remains one of the best monuments of Roman engineering skill in England.

All of our canvassers seem to be of good courage, and most of them are doing well. We see many tokens of God's goodness and mercy in preparing the way for the spread of the truth. Churches and other societies all over this land are organizing Bible classes for the study of the Scriptures.

Brother Bailey writes that there is one class in Bristol of over 900 members, and a large number of smaller classes. Many of these persons appreciate our books, and buy them to assist them in their investigation of the Scriptures.

In a letter just received from Ellery Robinson, he says: "There have been a number of instances this week, in which the power of the Unseen was clearly manifested in opening hearts and impressing them to order the books. I have seen the hand of the Lord manifested in moving the hearts of men to subscribe for my book, even after they had at first positively refused to have anything to do with it. I feel that we have great reason for courage.

Brother Tefft writes: "I am of good courage in the work. Since my delivery I have made considerable inquiry as to how the people liked the books, and so far have had nothing but words of praise for them. I see no reason whatever for discouragement. I am just as certain that the Lord has gone out before us, and is especially helping us in this field, as I am that this is the Lord's work. I have no desire to return to America to canvass unless it is duty. My interest in this field is on the increase, and I must say that I like it better the longer I stay."

Our deliveries are turning out fairly well, embracing about seventy-five per cent of the orders taken, and the people universally seem well pleased with the book. May the Lord water the seed that has been thus sown, and add his blessing to all future efforts to advance the interests of his cause in this great kingdom, is my prayer.

Yours sincerely,
E. M. MORRISON.

AUSTRALIA.

THE canvassing work in Australia is steadily gaining favor with the public as well as with our people, and all our agents are doing fairly. We find that the circulation of our books causes a still larger demand for good reading matter. This has been quite marked in some instances, our agents usually selling a greater number of books in a town which has been already stirred up with our literature. Quite good work is now being done with "Bible Readings." A company of six, with Brother J. Collins as leader, have taken over one thousand orders in Bendigo, which we hope to deliver successfully, and another company is meeting with fair success in Ballarat. One of our lady canvassers has taken 330 orders for "Ladies' Guide" during the last four months, the most of which are for the best binding.

Our sales for the month of August this year are nearly double the value of the corresponding month last year, being represented by \$7,440.86 against \$4,660.60 for August last year. The hand of the Lord has been plainly visible in the work, both in the raising up of laborers, and in the success they have met with. In fact, several books which we considered unsalable have been disposed of in large numbers lately. Our agents as a rule have not engaged in this work as a money-making speculation, but in a noble and self-sacrificing manner. They have worked difficult fields, because the love of Christ constrained them. This is the only reason why a canvasser should ever sell our works, and it is quite noticeable that when any other motive prompts one, failure instead of success is the record.

One of our agents, Brother W. Wainman, has just reported a splendid delivery of "Daniel and the Revelation" in one of the neighboring Colonies—Queensland. He is the pioneer canvasser in this Colony. We hear from him, and also from many others, that they are constantly meeting people who are interested in these truths. Truly, the fields are white to harvest.

CHAS. MICHAELS,

General Agent for Australia and Tasmania.

DISTRICT NO. 2.

SINCE my last report, I have had the privilege of visiting the workers in Georgia, North and South Carolina, and east Tennessee. In Georgia we have three large companies, all of which are full of courage, and praise God for a part in this work. At Rome, Ga., we have a family of five workers, who, four years ago, embraced the truth by reading "Marvel of Nations," sold to them by the writer. Our meeting was a joyful one, and brought to our minds the happy reunion when this work will be finished, and we shall all stand on the sea of glass. The little company at Spartanburg, S. C., were full of courage and faith. Although the crops are poor this year in that section, they praise the Lord that their lot has been cast in a field so destitute of laborers, and are anxious to know if there are not others who wish to cast their lot with theirs. Our meetings were

good, and all enjoyed the sweet spirit of Christ. These lone companies should have the prayers of God's people.

My stay in North Carolina was a very profitable one. I had a nice visit and counsel with Brother Wolf, the State agent, at his home, where he is now making his fall delivery, and as we talked over plans for the future work in his State, we left each other feeling that the meeting had been a very profitable one indeed.

I spent a short time with the company located at Asheville, N. C. This, too, was a pleasant meeting. They are nicely located at the home of Brother D. T. Shireman. I spoke twice to them. They are all in earnest, and glad to have a part in the closing work.

Last of all, I visited the company located at Knoxville, Tenn. They regretted very much the loss of their State agent, Brother J. M. Craig, but believe this is the Lord's work. We were glad to meet and become better acquainted with one another. This company has a splendid book field, and the Lord is indeed blessing their efforts.

I am also glad to give a report of the entire field. News from the State agent in the Tennessee River Conference brings the good news that the work is growing very fast there. They now have a prospect of getting out two or three large companies. The workers in Alabama and Louisiana are also gaining ground.

I am now at home for a few days, but will soon leave for Florida, where I will spend a few weeks. There is now a full company there, who are entering the work for the first time, and are waiting instruction.

While we see the hand of God blessing the work here, we feel to praise him, not only for what he has done for us, but for what he intends to do. We now have workers in every State in the South but Mississippi. We hope to find some volunteers for this large State before long. Who will be the first to offer themselves? We want those who are not easily discouraged, but will take a cheerful view of every perplexity.

A. F. HARRISON, *District Agent.*

DISTRICT NO. 3.

BECAUSE of bad weather and other hindrances less work has been done this month than last. Consequently not as many books have been sold. But we know much good is being done from week to week, as we learn better how to do the work.

While a few who have been connected with the work have become tired of it, others who have just heard the message have taken hold of the work, and are greatly rejoicing in the Lord and in the privilege of working for him. The canvassing work becomes a pleasure when we let the Lord work through us "both to will and to do of his good pleasure." This mighty influence is keeping many in the field who have received very small financial returns. Still some who have had the least experience have cleared \$1.50 per day, after paying expenses. Thus we

see that the canvassing work is self-sustaining. We gladly welcome those who come to work in the Lord's cause because he has converted them rather than because they desire to earn money. If all our young people who are struggling along between hope and fear, had been blessed by living in a missionary atmosphere at home before going out in the field, they would see nothing but success before them. One more month of 1891 is before us. Let us each ask, What will the record be?

R. B. CRAIG, *District Agent.*

DISTRICT NO. 5.

CONSIDERING the time of year, the work is going on well in this district. A large part of the canvassers are making their deliveries, and all are doing well considering the local circumstances. It is true a few have delivered only from fifty to seventy-five per cent of their orders on account of the opposition made by ministers and leading church members, and the financial condition of the country; yet these same agents believe their work will be more effectual and that more good will be done on account of the opposition, and they rejoice in God and are full of courage to press on, realizing more than ever that they are workers in the cause of God.

I have spent about eighteen days of the past month working in Arkansas, and while there I visited all the canvassers I could, and find that almost all are intending to work right along through the winter. A very few may be obliged to stay at home through the cold weather, but will come back again to their field of labor in the spring. New ones are coming into the work, which will more than keep the present number good.

I am now in Colorado, helping the State agent, who has been kept from his work for about two months by the illness of his wife, but is now ready for work. The prospects are favorable that quite a number will soon begin canvassing here.

I will give an account of one week's work, which I gathered from the reports sent me. This is not complete, as I notice that nine agents in one State did not report. In Missouri eleven canvassers delivered \$295.75 worth of books, and took \$241.25 worth of orders for a future delivery. In Texas twenty-five canvassers delivered \$1,472.20 worth of books and took \$1,194.15 worth of orders. Thirty-three canvassers in Arkansas delivered \$1,573 worth of books and took \$520.50 worth of orders. \$134.25 worth of orders were taken in Colorado by three canvassers, two of whom were ladies, who worked only part of the time. Three agents delivered \$162 worth of books in the Indian Territory. Thus the total for the week in this district was \$3,502.95 worth delivered, and \$2,090.15 worth of orders taken. Reckoning full time for each canvasser, though some did not put in full time, the average amount of work done per day would be \$8.89 worth delivered, and \$5.86 worth of orders taken per agent, or an average per week of \$44.45 worth of books delivered and \$29.30 worth of orders taken.

In a single week a book containing precious Bible truths has been placed in about 1300 families, and about 750 orders taken for future delivery. What a vast amount of work will be done when all our people realize the possibilities before them!

N. P. NIXON,
District Agent.

DISTRICT NO. 6.

THE work in this district is going steadily forward, and we feel encouraged by the progress which is being made. The canvassing work is gaining new victories every day, and we expect, by the blessing of God, that more will be done the coming year than has ever been done in the past. The California Tract Society has recently closed its books for the year ending September 1, and it may be of interest to give a few items of the report. The figures given are not for the orders taken, but for the number of books actually delivered and paid for. The orders secured amounted to over \$45,000, but the shipments of books from the office were as follows:—

	No. copies.	Value.
Great Controversy.....	4,271	\$12,756.75
Bible Readings.....	5,989	16,507.70
Eden to Eden.....	2,662	3,281.00
All other books.....	1,955	5,635.40
Totals	14,877	\$38,180.85

From this we see that a large amount of our literature has been placed in the hands of the people of this conference during the year, and we pray that God will water the seed sown and give the increase. If the money which has been received for these books were in silver dollars, it would weigh over *one ton*, and from this we may conclude that some of our agents handle considerable cash.

The work in Utah has been pushed so rapidly that the agents have completed the canvass for the entire Territory for "Great Controversy" and "Bible Readings," and have gone over a large part of it for "Eden to Eden." Several of them have been waiting for the "Two Republics," and are very impatient because it was not ready so that they could make a Christmas delivery. They hope, however, to be all ready for work on it the first of the year, and it will be rushed over the entire Territory in a few months.

The agents throughout the entire district are in need of a new book to go over the territory which has been already worked for our other books, and they hope that "Two Republics" will prove just the book they want. We have a great many agents in this district in proportion to the number of people to be canvassed, and so we are able to finish the field for a new book in a short time. The agents in the North Pacific and Upper Columbia Conferences are of good courage, and we hope to be able to give some particulars of their work in the next issue.

G. H. DERRICK,
District Agent.

STATE AGENTS' CONVENTION.

A CONVENTION of the district and State canvassing agents of Districts No. 4 and No. 5 will be held in Lincoln, Neb., December 29 to January 6, for the consideration of the needs of the canvassing work in these districts.

One successful district convention of State agents was held in District No. 1 this fall, and an appointment has been made for one in District No. 3, for the present month, and we hope for a profitable time. There are points of a local nature, that are very essential to the canvasser, which cannot receive that attention at a general convention of all the State and general agents, which might be desired by many, but it is hoped that these local or district conventions will afford just such an opportunity for the consideration of local needs.

Much interest has been manifested by the State agents in the proposed convention to be held at Lincoln, and we have also received letters from several canvassers of experience, expressing an earnest desire to attend, and we hope a goodly number of experienced canvassers will be present.

We come together to council, and we pray that our councils may be blest of God. Any one having questions which they think ought to be considered, will please send them to me at an early date, so we can arrange to give them their proper attention. The first meeting will open at 9:00 o'clock A. M., December 29.

The place of the meeting will be at 1505 E St., Lincoln, Nebraska.

F. L. MEAD, *Gen'l Canvassing Agent.*

God has given us all talents enough to move mountains if we would only use them.

A TRIBUTE.

I've read your "Bible Readings,"
For each home circle framed,
And judge from their wise leadings
They have been rightly named.

The young may find heart pleasure
While searching them each day,
And find much hidden treasure,
To cheer them on life's way.

The middle-aged may read them
With exquisite delight,
And guided by their teachings
E'er tread the path of right.

While even aged pilgrims
Who on their truths rely,
May find a lasting blessing
When they are called to die.

P. GABBITASS, *Clifton Poet.*

Bristol, Eng., Oct. 1, 1891.

REPORT OF THE CANVASSING WORK FOR NOVEMBER, 1891.

	STATE.	No. can- vassers	Av.No. of Re- ports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
Dist. No. 1.	Atlantic	22	21	278	1331	458	\$1,119 25	976	\$2,498 65	\$12 25	\$2,510 90	
	Maine	9	5 $\frac{1}{2}$	42	486	512	1,219 00	124	295 50		295 50	
	Maritime Prov.	22	17 $\frac{3}{4}$	242	1108	368	889 95	596	1,394 90	25 70	1,420 60	
	New England	27	283	1298	263	607 20	722	1,715 50	45 25	1,760 75		
	New York	61	29	336	1862	481	943	2,210 95	99 40	2,310 35		
	Pennsylvania	5	4	75	440	369	798 25	201	431 50		431 50	
	Quebec	6	3	42	218	8	331	429 00		429 00		
	Virginia	7	4	48	289	145	101	241 75	10 75	252 50		
	Vermont	10	8	103	709	53	114 75	316	697 85	37 82	735 67	\$10,146 77
	West Virginia	3	3	19	94	93	219 75	65	150 50	24 80	175 30	
No. 2.	Alabama	3	3	48	386	42	97 25	198	412 75		412 75	
	Florida	18	3	190	1526	177	428 75	778	1,744 75	73 00	1,817 75	
	Georgia	4	4	44	374	110	261 75	209	498 75	29 22	527 97	
	Louisiana	2	7	61	61		43	111 00		111 00		
	So. Carolina	6	2	73	305	164	393 00	182	410 50		410 50	
	North Carolina	3	43	43	344		158	326 25		326 25	3,781 52	
	Tennessee	33	27	312	1873	281	653 00	640	1,480 80	2 75	1,483 55	
	Illinois	58	49 $\frac{3}{4}$	683	3652	471	1,329 35	1616	4,027 90		4,027 90	
	Michigan	18	15	193	1239	1274	3,183 50	643	1,453 10		1,453 10	
	Ohio	42	425				784	2,072 75	44 48	2,117 23		
No. 3.	Ontario	23	14 $\frac{1}{2}$	154	1225	939	2,290 50	338	747 25		747 25	9,339 03
	So. Dakota	11	7 $\frac{1}{2}$		1756		1,320 80	456	1,220 80		1,220 80	
	Iowa	19	10	133	2054	540	1,180 00	479	871 60	26 50	898 10	
	Manitoba	3	2	20	146	204	497 25					
	Minnesota	28				1213	2,760 50	103	224 50		224 50	
	Nebraska	7	5		480		328	783 10		783 10		
	Wisconsin	32	17	203	697	555	1,219 75	899	1,674 45	38 65	1,713 10	4,839 60
	Arkansas	35	23	207	2449	868	2,197 50	573	1,390 50	57 42	1,447 92	
	Indian Territory	5	4	24	436	256	655 25	58	200 50	19 15	219 65	
	Kansas	1	1	5	49	45	116 50	2	5 75		5 75	
No. 4.	Missouri	14	105	771	34	83 50	317	742 25	12 25	754 50		
	Texas	35	27 $\frac{3}{4}$	97	800	2,326 35	698	2,079 00		2,079 00		
	Colorado	5	4	59	303		188	503 25	23 13	526 38	5,033 20	
	California	5	52			728	1,985 00	370	1,062 45	110 55	1,173 00	
	North Pacific	5					106	221 00		221 00		
	Upper Columbia	28	22 $\frac{1}{2}$	428	2820	1357	3,068 35	1258	2,788 35		2,788 35	1,394 00
	Great Britain	19	19	334	2195		352 38	379	449 55	261 75	711 30	
	Germany	7			1074		305	305 25	189 92	495 17		
	Central Europe	15	10	121	680	506	2,386 30	210	1,071 40		1,071 40	
	South Africa	50	40	634	3431	1479	6,045 12	2077	7,305 96	182 90	7,488 86	
FOR N.	Australia	8	8				362 87		484 80		484 80	13,039 88
	New Zealand											
Totals		682	440 $\frac{1}{2}$	6,262	38,371	14,793	\$40,162 67	18,670	\$46,736 31	1,327 69	\$48,064 00	\$48,064 00

A NOTE FROM AFRICA.

WE now have plenty of books, "Man the Master-piece," and "Ladies' Guide." The agents are busy, but find it hard, slow work. All will lose some orders. The agents who are older in experience are doing quite well. To canvass in the country is slow, expensive work, but the agents are learning lessons that will fit them for future usefulness, and will be able to give information of the country and the people, that will aid in the future plans of the work. Although we cannot report any great boom nor any great success, still we feel that we are doing well, and that each heart should be filled with thanksgiving for the blessings of the past month. For the number of workers and the time put in, our record is not so bad. It is well to learn how to plod, and our agents are learning that this is what counts at the

end of the year. Steady plodding will always bring success. There is much earnestness among the agents, and all rejoice to see so many books being placed in the hands of the people.

Yours, etc., N. H. DRUILLARD.

BROTHER John M. Craig, who had recently been appointed State agent for the Cumberland Mission field, is now on his way with Elder A. T. Robinson to South Africa, and will there engage in the work in connection with the tract society. Brother Craig has had long experience in tract society work, and will be a valuable man for that field.

THE report for South Carolina is for one week; for Vir., Colo., Minn., North Pacific, and New York, three weeks; for Wis., five weeks; Mich. and Cal., six weeks; and for South Dakota, eight weeks.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE
INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

W. A. COLCORD, }
W. A. SPICER, } EDITORS.

BATTLE CREEK, MICH., DECEMBER, 1891.

ON account of the week of prayer coming the last of this month, no fourth Sabbath reading is given in this number.

“WITHOUT the spirit of love, no one can be like Christ. With this living principle in the soul, no one can be like the world.”

“WHOSO hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

BESIDES the usual EXTRA this month, we give our readers some especially timely and important matter in a second EXTRA. Read it carefully, and pass it around to others.

“SUCH love must dwell in the heart, that you will be ready to give the treasures and honors of this world, if thereby you may influence one soul to engage in the service of Christ.”

ON page 25 of the readings for the week of prayer, the year of the sailing of the “Pitcairn” is given as 1889 instead of 1890. The immediate context corrects the error, but those who are receiving the readings should mark the correction before passing them out to be read.

“THE worker should be prepared to put forth the highest mental and moral energies with which nature, cultivation, and the grace of God have endowed him; but his success will be proportionate to the degree of consecration and self-sacrifice in which the work is done, rather than to either natural or acquired endowments.”

A LETTER from Elder W. C. White reports the safe arrival of the Australian party at Honolulu, 1600 miles on their way toward their destination. They are pleasantly accommodated, so far as ship accommodations go, and although most of the party had experienced the usual discomforts of ocean travel, all seemed to anticipate making the remainder of the voyage with a fair degree of strength.

A LARGE number of subscriptions expire with this number. Will our readers kindly take pains to renew at once, so that none who desire the paper need have their names taken off our list. Promptness in the matter will save labor at this Office, and avoid delay in receiving the next paper on the part of subscribers. We invite our readers to aid us in our effort to secure to every family and worker among us the benefit of the matter which appears each month in the HOME MISSIONARY.

A CERTAIN Spiritualist who professes faith in Christ because Christ, he claims, has communed with him, recently stated that within two years Christ will manifest himself in person on the earth. This calls to mind the prediction in “Great Controversy, Vol. IV.,” when, a little before the end, “as the crowning act in the great drama of deception, Satan himself will attempt to personate Christ.” When Spiritualism has begun to predict that which from the nature of the case we know is this very thing, is it not time that we were putting forth most earnest efforts to get before the people the book which so clearly sets before them these things in their true light, and thus forewarn them of the danger just ahead, and of the last and greatest deception to be practiced on men by the arch-deceiver of mankind?



Chicago & Grand Trunk R. R.

Time Table, in Effect May 10, 1891.

GOING WEST.				STATIONS.		GOING EAST.			
Chl. Pass.	B. O. Ltd. Exp.	Pacfic Exp.	Pacfic Exp.	Mail.	Ltd. Exp.	Atte. Exp.	Day Exp.	Pri. H. Pass.	
8.00	9.00	7.00			8.30	9.50	7.30		
5.00	6.00	3.00			9.55	7.40	5.00	13.10	
6.00	6.00	1.00			8.55	5.00	4.20	8.30	
7.45	7.35	2.45			7.30	3.10	3.10	7.10	
		1.00			8.30	9.50	7.30		
8.40		11.55			8.10	7.45	7.45		
		1.00			8.42	5.30	7.40		
					9.50	7.45	11.55		
am	pm	pm	pm	Dep.	am	am	am	am	
5.59	4.14	12.18	8.59	7.24	7.16	10.31	12.31	7.35	
7.28	5.40	1.20	10.10	8.55	8.31	8.55	11.15	6.17	
8.05	6.27	1.43	10.43	9.45	9.03	8.00	10.45	5.40	
9.48	7.24	2.15	11.28	10.30	9.35	6.50	10.20	5.00	
10.00	8.25	3.00	12.33	11.30	10.30	5.37	9.30	4.00	
10.37	8.58	3.25	1.06	12.05	11.00	4.58	9.01	3.25	
1.00	10.00	4.10	2.00	1.00	11.50	4.05	8.20	2.35	
1.43	pm		2.50	1.48	12.30	2.55	7.43	1.48	
2.58			3.35	1.53		2.42		1.38	
2.52			4.25	2.45	1.25	1.50	7.00	12.45	
3.40			6.00	4.25	2.18	1.00	6.20	12.04	
5.15			7.21	5.55	5.10	3.40			
pm			9.30	8.05	7.30	5.50	8.40	8.00	
			pm	am	pm	am	am	pm	
					am	pm	am	pm	

Where no time is given, train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
Meals served in C. & G. T. Dining Cars on all through trains.
W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.
A. S. PARKER, Ticket Agt., Battle Creek.